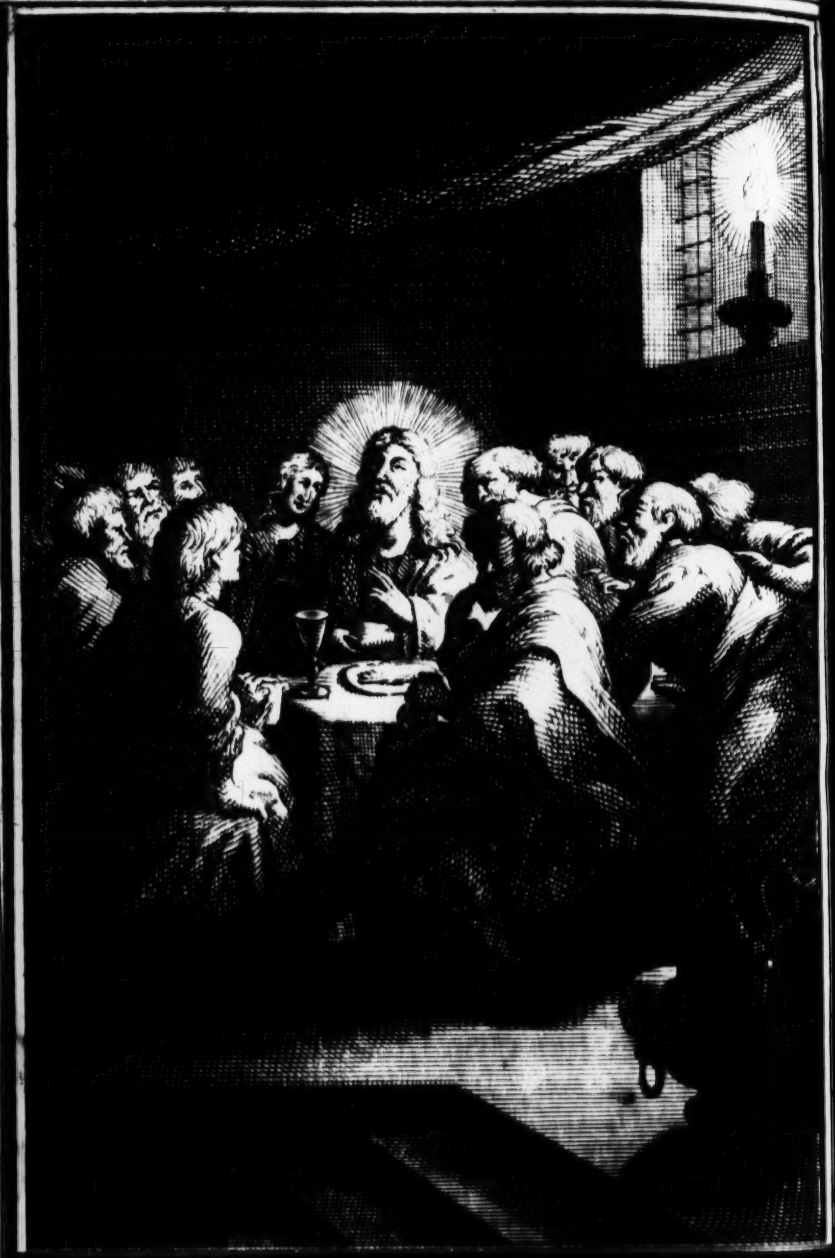
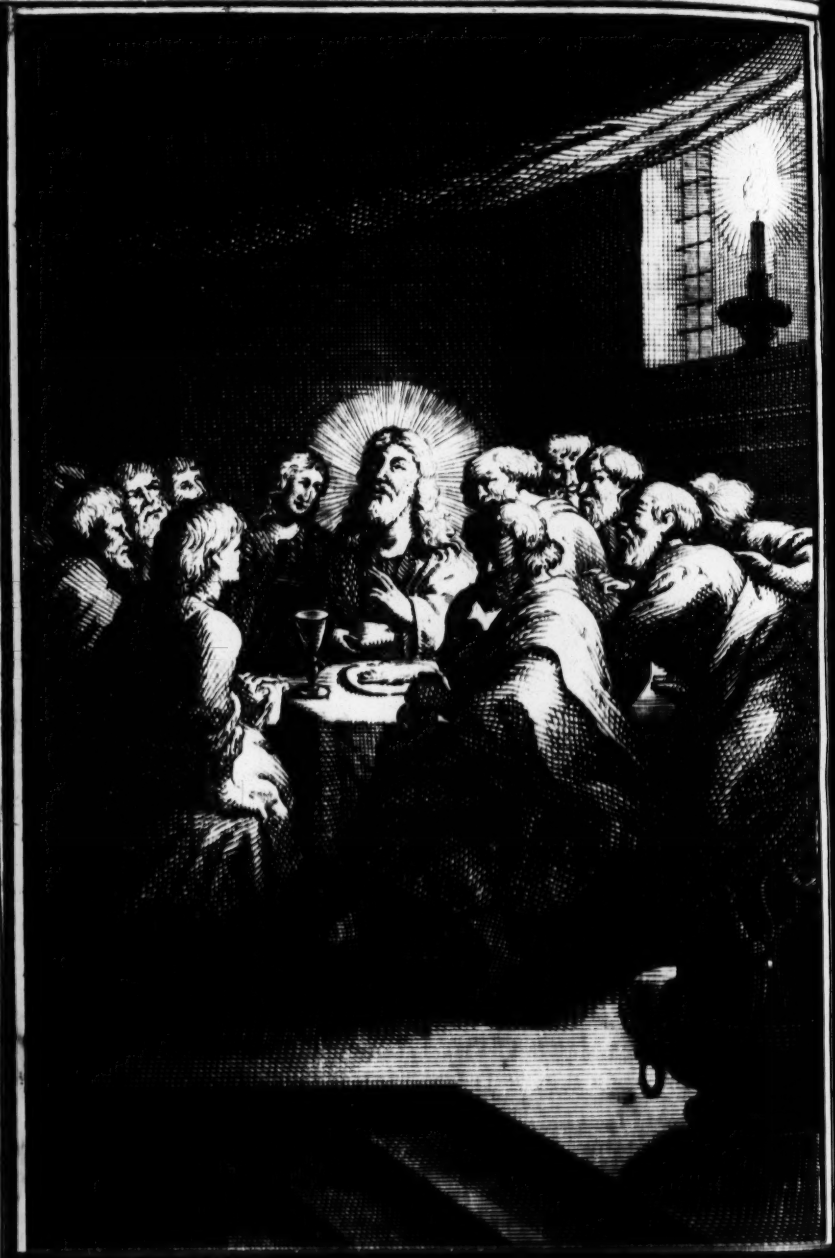


A
COMPANION to the ALTAR
Shewing the Nature and Necessity
of a Sacramental preparation &c.

Printed for Edmund Parker at the Bible and Crown
in Lombard-Street near Stocks market.



A
COMPANION to the ALTAR
Shewing the Nature and Necessity
of a Sacramental preparation &c.

Printed for Edmund Parker at the Bible and Crown
in Lombard-Street near Stocks market.

A *Companion to the* Altar:

Shewing the

Nature and Neceſſity

OF A

Sacramental Preparation,

In order to our Worthy

Receiving the *Holy Communion.*

WHEREIN

Thoſe FEARS and SCRUPLES about *Eating and Drinking Unworthily, and of incurring our own Damnation thereby,* are proved groundleſs and unwarrantable.

Unto which are Added,

PRAYERS and MEDITATIONS, Preparative to a *Sacramental Preparation,* according what the Church of *England* requires from her Communicants.

I will waſh my Hands in Innocency, O Lord, and ſo will I go to thine Altar, Pſal. 26. V. 6.

The SEVENTH EDITION.

LONDON:

Printed for *Edmund Parker,* at the *Bible* and *Crown,* in *Lombard-Street,* near *Stocks-Market.* 1714.

☞ This Book is Bound up with the *Common-Prayers* of ſeveral Sorts: And to be had at the Place aboveſaid.

THE

PREFACE.

THE usual Reason which Men assign for their not coming so often to the Holy Sacrament as they would do, is their Fear of Eating and Drinking unworthily, and consequently, of incurring their own Damnation thereby: The Design then of this short Discourse is, to shew what that Sacramental Preparation is, which is absolutely necessary to qualifie Men for a worthy Participation of the Lord's Supper, that so Men may come without the least Fear of Eating and Drinking Damnation to themselves: For which Purpose, I conceive no Rule, no Instruction more safe, easie and instructive than that of our Church-Catechism, which I have endeavoured to explain and accommodate for the Use and Benefit of the meanest Capacity.

The concluding Part of this Discourse contains Prayers *and* Meditations *preparative to a* Sacramental Preparation; *and tho' they be few in Number, yet I hope*

they fully anſwer all thoſe ſeveral Parts of a Communicant's Duty, according to that Rule and Standard which our Church has fixed for our Guide and Companion to the Holy Altar. By the Addition of thoſe Pſalms and proper Leſſons annex'd to each particular Prayer and Meditation, the Communicant may enlarge his Devotions to what Degree or Length he pleaſeth; thro' which Method you have as much Matter for actual Preparation, *in this little Book, as in any other Diſcourſe of this Nature whatſoever.*

W. V.

Sold by Edmund Parker *in* Lombard-Street.

THE Devout Singer's Guide; containing all the common Tunes now in Uſe, with Select Portions of the Pſalms adapted to each Tune, and Rules for Singing Treble and Baſs. To which is prefix'd Directions for Pariſh Clarks in the Choice of proper Pſalms on moſt Occaſions. Recommended by *Daniel Warner* Singing-Maſter. For the compleating of Pſalmody, *&c.* In 8vo Price bound 1 *s.*

† The Daily Companion, with Chriſtian Supports under the Troubles of this World, to comfort and ſuccour all thoſe who in this Tranſitory Life are in Trouble, Sorrow, Need, Sickneſs, or any other Adverſity. Unto which are added, Prayers and Meditations, ſuitable for all Perſons afflicted in Mind, Body, or Eſtate. The Fourth Edition. Price bound 6 *d.* or two Guineas *per* Hundred to thoſe that give them away.

N. B. This Companion to the Altar is bound up with the beſt and fineſt *Common Prayers* of all Sizes (*Rul'd* or *Unrul'd*) with the Alterations ſince the *Union*. To which may be added, the new invented Sett of Hiſtorical Cuts (*engraven ſince that Time.*) Bound in great Variety of nice Bindings, with *Common Prayers* of all Sizes, *Rul'd* or *Unrul'd*, the Cuts *Painted* or *Unpainted*.

A COMPANION TO THE ALTAR.

ALL thoſe Bleſſings which we now enjoy, and hope hereafter to receive from Almighty God, are purchaſed for us, and muſt be obtained through the Merits and Interceſſion of the Holy *JESUS*, who has inſtituted and ordained *Holy Myſteries*, as Pledges of his Love, and for a continual Remembrance of his Death and Paſſion, to our great and endleſs Comfort, *Luke* 22. 19. *1 Cor.* 11. 24. But then we muſt remember, that theſe Benefits and Bleſſings (which the Son of God has purchaſed for us) are no where promiſed, but upon Condition that we our ſelves are firſt duly qualified for them. The Sacrament of the Lord's Supper is a ſolemn Ratification of our Baptiſmal Covenant, wherein God for his Part hath faithfully promiſed *Pardon and Remiſſion of Sins to all true Penitents*, and we for our Parts are therein ſolemnly bound to be *faithful and obedient unto him*, 2 Tim. 2. 19. Before then we can promiſe to our ſelves any Benefit or Advantage from the Participation of this *ſolemn Rite and Covenant* between God and us, we muſt endeavour (what in us lies) to poſſeſs our Souls with all thoſe Divine Qualifications which this *Sacrament of the Lord's Supper* requires, to render us worthy Partakers thereof.

AND

And what those are, is the Design of this Discourse; wherein I shall endeavour to shew what that *Preparation of Heart and Mind* is, which must dispose us for a worthy Participation of the Blessed Sacrament: And herein I hope to remove all those Fears and Scruples, which arise in our Minds, about *eating and drinking unworthily, and of incurring our own Damnation thereby*, as groundless and unwarrantable; and to do this, I shall take occasion to explain that Part of our Church Catechism, designedly intended for our Instruction with relation to this Duty of *a Sacramental Preparation*, viz.

Q. What is required of them who come to the Lord's Supper?

A. *To examine themselves whether they repent them truly of their former Sins; stedfastly purposing to lead a new Life, have a lively Faith in God's Mercy, thro' Christ, with a thankful Remembrance of his Death, and to be in Charity with all Men.* This is that Sacramental Preparation which our Church (in as few Words as is possible) hath provided for our Companion, or Guide to the Holy Altar: The Duty then of a devout Communicant consisteth in these Six following Particulars: 1. Self-Examination, to *examine themselves.* 2. Repentance towards God, *whether they repent them truly of their former Sins.* 3. Holy Purposes, or Resolutions of a new Life, *stedfastly purposing to lead a new Life.* 4. Faith in God's Mercy, through Christ, *to have a lively Faith*, &c. 5. A thankful Remembrance of his Death. *6thly* and *Lastly*, Unfeigned Love, or Charity for all Mankind, and *to be in Charity with all Men.*

The First Part then of a Communicant's Duty is, *Self-Examination*: A Duty not only enjoyned by Human Authority, but likewise commanded by St. *Paul. But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup*, 1 Cor. 11. 28. Intimating, That no Man should presume to *eat of that Bread, and drink*

ink of that Cup, without a previous Preparation, if he ean to escape that same Judgment or Condemnation hich these *Corinthians* brought upon themselves for eir *irreverent, sinful, and disorderly Behaviour at this Sa-ment*; and this was the Occasion of St. *Paul*'s Cau-on and Reproof: *He that eateth and drinketh unworthily,* ays the Apostle) *eateth and drinketh Damnation to himself, not discerning the rd's Body,* V. 29.

* *Note*, This Word *Damnation* does not signifie *Eternal Condem-nation*, but on the contrary, some Temporal Punishment or Judgment, (as you e it in the Margin of your Bible) such as Sickness or Death, with which this of *Corinth* was afflicted, for their great Abuse and Prophanation of this so-n Institution; so that the Sins here reproved, (*viz.* Gluttony, Drunkenness Faction, *ver.* 21, 22.) and the Damnation here threatned, hath no Relation to unless it could be proved that any of us were ever guilty of the same Wic-ness with these *Corinthians*; which I believe no Man ever was, or would be ered to approach the Lord's Table after such a disorderly Manner as they did, en were so lewd and prophane.

But that our Preparation may be so well performed us as to prevent the like Danger, let us (as the wise an adviseth) *Remember the End, and we shall never do a-st*, Eccl. 7. 16. *First*, Then that we may come to this avenly Feast *holy, and adorned with the wedding Garment*, atth. 22. 11. We must search our Hearts and examine r Consciences, not only till we see our Sins, but until e hate them, and instead of those filthy Rags of our ghteousness, we must adorn our Minds with pure d pious Dispositions; *even that clean Linnen, the Righ-usness of the Saints*, Rev. 19. 8. With these Ornaments e holy Souls fitted for the Society of that Celestial ompany, which are to be met with at this Solem-y. *Secondly*, Another End or Design of this strict Pre-ration, is, That we may be accepted of by God as orthy Communicants; *that he who knoweth the Secrets ll our Hearts, and in whose Sight all Things are naked and ned unto the Eyes of him with whom we have to do*, Jer. .10. Heb. 4. 13. may approve of the Sincerity of our pentance; and the King, who comes in to view the sts, Mat. 22. 11. may (tho' strictly speaking we are

not ſo) count us worthy of his Favour and Countenance. And how to attain ſo great a Bleſſing, the following Inſtructions will help and aſſiſt us.

Repentance. *Firſt*, We are directed *to repent us truly of all our former Sins.* This is that Preparation which Chriſt himſelf requires of us, *Mat.* 3.2, 3. A Duty, you know, which our ſinful Lives makes always neceſſary for our Conſideration, if ever we expect Eternal Happineſs hereafter, *Luke* 13.2, 3. But more eſpecially, the Dignity of this Sacrament requires that it ſhould be enquired into with more than ordinary Care and Circumſpection, becauſe without ſincere Repentance we cannot expect any Benefit or Advantage from the Death and Paſſion of Chriſt, which in the Sacrament we commemorate, and have the Merits of it conveyed to us by this Sacred Memorial. Suppoſing then that this is ſufficient to convince you of the Neceſſity and Importance of this Duty, that upon it depends our Welcome or Rejection, to or from the Heavenly Feaſt, unto which you are called. I proceed now in the Second Place to inform you, That your Repentance or Return to God be real and ſincere it will produce theſe following good Effects in us.

The Nature of a true Repentance. Firſt, *A Senſe, a Sorrow and Confeſſion of all our former Sins.* Secondly, *A ſtedfaſt Purpoſe or Reſolution to lead a new Life.* Theſe are the genuine *Fruits of a true Repentance*, and muſt always accompany our Return to God, if we hope to have it effectual to our Salvation. And,

Firſt, We muſt labour to gain a *Senſe, or Sight of* our former Sins and Wickedneſs; this will readily preſent it ſelf to us by comparing our Lives and Actions by the Rule, or Standard of God's Word, which we muſt make the Meaſure of our Examination †.

* The Ten Commandments.

† See the Daily Self-Examinant: Or, An Earneſt Perſuaſive to the Duty of Daily Self-Examination, &c. By *R. Warren*, M.

ul ſhews us, *Rom.* 3. 20. that by *the Law*, is the nowledge of Sin, and our own Experience will nvince us, that there is no way more likely to diſ- ver our Iniquities, and to humble our ſelves for em, than a ſerious Application of God's Word to r crooked Paths; and this Duty of *Self-Examination* never more properly applied to, than when we in- d to receive the Holy Communion; for, unleſs we the Number, and apprehend the Heinouſneſs of Offences, and fear the Vengeance due unto us for m, we are altogether unfit for the Commemorati- of his Death, *who died for our Sins, and roſe again for Juſtification.* It's the Senſe and Sight of Sin, that ſt ſhew us the Need and Neceſſity of a glorious deemer, and what Obligations we are under to ſs and praiſe God for our Salvation by his *Son* US CHRIST. Of ſuch great Uſe and Advantage his Duty of *Self-Examination*, at all times, that *Py- oras*, in thoſe Golden Verſes which go under his me, particularly recommends the ſame to his Scho- . *Every night before they ſlept, he enjoins them to exa- e themſelves what Good they had done, and wherein they tranſgreſſed. Run over theſe Things* (ſaith he) *and if have done any Evil, be troubled; if Good, rejoice.* This urſe, if daily followed, as is ſuggeſted by *Hiereeles* excellent Commentator, perfects the Divine I- e in thoſe that uſe it. *Plutarch*, *Epictetus*, *Seneca*, and Emperor *Marcus Antoninus*, agree in recommending ſame Practice by their own Example; but eſpeci- Holy *David*, *I thought on my Ways, and turned my unto thy Teſtimonies*, Pſal. 119. 59. And this Me- d, no doubt, is an admirable Means to improve n Vertue, and the moſt effectual Way to keep our nſciences awake, and to make us ſtand in Awe of ſelves, and afraid to Sin, when we know before- d that we muſt give ſo ſevere an Account to our

ſelves of every Action. And when we are emplo
ing our Minds in this Duty of *Self-Examination*, befo
the Communion, or at any other time, we muſt d
charge it as impartially as is poſſible for us, judgi
as ſeverely of our own Actions, as we would do of o
greateſt and worſt Enemy; or otherwiſe we ſh
but flatter and deceive our ſelves in a Matter of t
greateſt Weight and Importance, *viz.* Of knowi
the State and Condition of our own *Souls*: But if o
Enquiries are juſt and true, we ſhall then plainly d
cover wherein, and how often we have gone aſtr
and done amiſs. We ſhall, by the faithful Diſchar
of this Duty, bring to Light *all our ungodly, unjuſt*
uncharitable Actions; all our vain and filthy Speeches;
our wanton, proud and covetous Thoughts. Such a ſtr
and impartial Examination will diſcover to us t
accurſed Thing *Sin*, Deut. 7. 26. which has defi
our Nature, made God our Enemy, and will exclu
us the Kingdom of Heaven, if not repented of, 1 C
6. 9, 10. But by ſuch a ſevere Scrutiny as this,
ſhall ſoon perceive the Number of our Tranſgreſſio
what vile Wretches and grievous Offenders we a
how often we have broken our moſt ſerious Vows a
Reſolutions, eſpecially after the Receiving the H
Sacrament, and in Times of Sickneſs and Diſtre
Such a Sight, and ſuch a Proſpect of Miſery as t
ſhould excite in us a hearty Trouble and Sorrow
Sin; eſpecially, if we caſt an Eye upon the final
ſue and Conſequences of it, with reſpect to the W
to come. *Upon the Ungodly* (ſaith Holy *David*)
will rain Snares, Fire and Brimſtone, Storm and Temp
this ſhall be their Portion to drink, Pſal. 11. 7. *Great Pl*
remain for the Ungodly, Indignation and Wrath, Tribula
and Anguiſh upon every Soul of Man that doeth Evil, R
2. 8, 9. *The Wicked ſhall be turned into Hell, and all*
People that forget God. Theſe, and many other ſuch
Texts of Scripture, may give us ſome Idea or No

the deplorable Condition of the Wicked in a future ate, and of God's Hatred against Sin: And is not s then, without multiplying Arguments, sufficient affect us with great Grief and Sorrow, when we nsider that so long as we live in a vicious Course, long are we exposed to all those Plagues and Tor- nts which God hath in store for wicked Men, d will most certainly be their Lot and Portion, if t prevented by a timely Repentance.

Contrition. THE second Part of a true Repen- nce is *Contrition*, or a sorrowful Be- lling of our own sinfulness in *Thought*, *Word* and *d*. When we call to mind the *Sins* and *Follies* of r past Lives, and the Dangers we are like to fall o, surely we cannot be otherwise affected than nsibly grieved with the Thoughts and Apprehensions our present and approaching Misery. The Sor- ws of *David*, and the Repentance of St. *Peter*, *Sam.* 12. *Luke* 22. shew'd themselves in Floods of ars, and were too big to be confin'd within: But r Hearts are generally so hard and unrelenting, that sin against God, and lose our own Souls without much as a Sigh or Tear. I know that the Tem- rs of People are different; some can shed Tears on every slight Occasion, and others cannot weep o' their Hearts are ready to break for Grief; and erefore we are not to judge of the Sincerity of our n, or other Peoples Repentance by such Signs d Tokens, nor are Tears always necessary to Re- ntance, tho' they very well become, and the least can do when we have done amiss, is, to be sorry it, and to condemn our Folly, and to be full of dignation and Displeasure against our selves. *I will lare my Iniquity*, (saith Holy *David*) *and be sorry for Sin*, Psal. 38. 18. Especially if we have been ve- wicked, and have multiplied our Transgressions, d have continued long in an evil Course, have neg-

lected God, and have *forgotten him Days without Nu*
ber, then the Meaſure of our Sorrow muſt bear ſo
Proportion to the Degrees of our Sins; if they ha
been as *Scarlet* and *Crimſon*, Iſa. 1. 18. that is, o
deeper Dye than ordinary, then our Sorrow muſt
as deep as our Guilt: if not ſo great, we ought
ſhew ſo much Trouble and Contrition of Spirit as
produce in us a penitential Confeſſion of all
former Sins.

Confeſſion of Sin.

WHICH is the Third Property o
ſincere Repentance. *I will ackno*
ledge my Sin unto thee, (ſays the Prop
David) and mine Unrighteouſneſs have I not hid; I ſa
will confeſs my Sins unto the Lord, and ſo thou forga
the Iniquity of *my Sin*, Pſal. 32. 5. Which Confe
on of Sins muſt not be in general Terms, that
are Sinners with the reſt of Mankind, but it muſt
a ſpecial Declaration to God of all our moſt hein
Sins, in *Thought*, *Word* and *Deed*, with all their ſeve
Aggravations, laying open our Sores to our H
venly Phyſician; and this we muſt do to ſhew t
we condemn all our former evil and vicious Cour
with a full Purpoſe and Reſolution of Mind (by G
Aſſiſtance) that we never intend to do the like
gain. Unleſs this be done, our Sorrow for Sin,
the Confeſſion of our Wickedneſs can never profi
in the Sight of God, if it be not join'd with a f
Reſolution of leading a *New Life.*

A New Life.

WHICH is the Fourth, and moſt
ſential Part of a *ſincere Repentance*,
the only Condition of finding Mercy with God.
that covereth his Sins ſhall not proſper, but whoſo confe
and forſaketh them, ſhall have Mercy, Prov. 28. 13.
the wicked Man forſake his Ways, and the unrighteous
his Thoughts, and let him return unto the Lord, and he
have Mercy upon him, and to our God, and he will a
dantly pardon, Iſa. 55. 7. *I tell you nay*, (ſaith Chr

t except ye repent, ye shall all likewise perish, Luke 13. 3. *epent ye therefore, and be converted, that your Sins may be itted out*, Acts 3. 19. Those preceding Parts of Re-entance before-mention'd, are only preparative to is, that which must compleat and finish the Work a new Convert, is to become a *New Creature, to n from our evil Ways, and to break off our Sins by Righ-usness*. This certainly must be the Desire and In-ntion of all Communicants, if they hope or expect y Benefit, or Advantage from this *solemn Rite* or *venant*; for he that comes with a Design or Inten-on of continuing in his former Sins, comes some-hat like unto *Judas*, that came, and received, d at the same time continued his Resolution of traying his Master. That which makes a Man olutely unfit to receive the Holy Sacrament is, e living in the constant and habitual Practice of y known Sin, without the least Desire or Intenti-n of Repentance or Amendment. Such a Man's pproach to the *Holy Table*, no doubt, is to *eat and ink his own Damnation*, since it's a plain mocking of od, and a great Contempt and Abuse of his Divine uthority. We must therefore (by the Help and ssistance of God's Grace) resolve to lead a *New Life, llowing the Commandments of God*, or otherwise our rmer Examinations will appear but slight and su-rficial, our Sight and Sense of Sin trivial and in-fferent, our Sorrow and Contrition of Spirit forced nd hypocritical, and our Confessions odious and rmal. Therefore examine well the Sincerity of our Repentance and Resolutions, that you neither eceive God nor your selves: Him you cannot, be-ause he is a *Searcher of the Heart, and a Discerner of the houghts*, nor will he accept of any thing which is not earty and unfeigned.

No absolute Obedience expected after the Holy Sacrament.

NOT that we are to suppose that th Sacrament of the Lord's Supper do require perfect Obedience in all o Addresses to the *Holy Altar*, or that no must come, but such as are in a sinle State of Perfection. No, this were impossible, b cause, *there is no Man which liveth and sinneth not; f who can say, I have made my Heart clean, I am pure fr my Sin; and that even the just Man falleth seven time Day.* The Sacrament of the Lord's Supper is no converting, but a confirming Ordinance; intend to preserve, and to increase that Spiritual *Life* a *Grace* which we received at our Baptism: So th when we come to the Holy Communion, we co thither for fresh Supplies *of Grace and Goodness, for Strengthening and Refreshing of our Souls in all Holines Vertue:* As our natural Bodies are fed and nourish with those Elements of Bread and Wine, the sa Effect is wrought in the Soul, in the inward Man, these *Holy Mysteries*, as is in the outward Man, Bread and Wine; Bread being the Staff of Life, a Wine the most Sovereign Cordial (when taken in Proportion) to chear and rejoice the Heart. A thus our Souls, by this Sacrament are fortified a strengthened with *Grace, Wisdom, Courage, and al ther Spiritual Gifts, to keep us thro' Faith unto Salva* Both the Comfort and Benefit of it are great; Comfort of it, because it does not only represen us the exceeding Love of our Saviour, in giving Body to be broken, and his Blood to be shed for but it likewise seals to us all those Blessings, and nefits which are purchased, and procured for us his Death and Passion, *viz. The Pardon of Sin, Power against it.* The Benefit of frequent Commun is also of as great Advantage, because hereby we confirmed in all Grace and Goodness, and our Re lutions to live in Obedience and Conformity to G

L

aws are ſtrengthened, and the Grace of God's oly Spirit, to do his Will, is hereby convey'd to : It is the Sovereign Remedy againſt all Temptaons, by mortifying our Paſſions, and by ſpiritualzing our Affections: In a Word, it's the likelieſt ethod to make our Bodies the Temples of the oly Ghoſt, and to prepare our Souls for the Enyment of God to all Eternity.

Relapſes after Receiving, not dangerous.

AND if at any Time, thro' Ignonce, Surprize, or the Violence of ny other Temptation, we ſhould fall nto thoſe very Sins which we have epented of, and vowed againſt, when we were at he laſt Sacrament, yet theſe Relapſes ſhould not ake us afraid of coming again, ſince we have alays the Benefit of Repentance allow'd us; if afr a Relapſe we repent and renew our Reſolutions ith a hearty Grief and Contrition of Spirit, we re made whole as before. *If the Wicked* (ſaith God) *will turn from all his Sins that he hath committed, all his Tranſgreſſions that he hath committed, they ſhall not be mened unto him*, Ezek. 18. 21, 22. *Sin no more*, ſays our aviour to the Woman taken in Adultery, *and I will ot condemn thee*, John 8. 11. It is not the Commiſſion f this or that great Sin that will utterly exclude us rom God's Mercy and Forgiveneſs, for then, indeed, o Perſon could eſcape Damnation, becauſe *there is ot a juſt Man upon Earth that doeth Good and ſinneth not*, Eccleſ. 7. 20. But it's our Living and Dying without Repentance and Amendment, that brings God's Wrath and Vengeance upon us. His Mercies are not limited, he will not only pardon us once or ewice, but always upon our Repentance and Return o him. No Time, no Age, or Seaſon, does he except againſt, *but whenever the wicked Man turneth away from his Wickedneſs that he hath committed, and doeth that which is lawful and right, he ſhall ſave his Soul alive*,

Ver.

Ver. 27. Neither is there any Sin, tho' never vile and heinous in its own Nature, but shall remitted and forgiven, unless it be that against t Holy Ghost. *All manner of Sins, and Blasphemies sh be forgiven unto Men; but the Blasphemy against the H Ghost shall not be forgiven*, Mat. 12. 31, 32. And co sequently, this Sin of *Eating and Drinking unworthi* in the worst Sense, cannot be a damning Sin, becau God in the Gospel (for Christ's sake) hath promis to forgive all our Sins, upon our Repentance, a therefore this of unworthy Receiving among t rest.

Some People, I remember, have been very mu concerned and discompos'd at their Devotion upon the Repetition of some few Expressions co tained in the last Exhortation to the Communio *viz.* ---'*Of being guilty of the Body and Blood of Christ* ' *Saviour; of eating and drinking our own Damnation,--N* ' *considering the Lord's Body,---Kindling God's Wrath* ' *gainst us,---Provoking him to plague us with divers D* ' *seases, and sundry kinds of Deaths.* These are ha ' Sayings, and some of them too hard to be unde ' stood: But however, they are all avoided, a ' escaped, by coming worthily, *i. e.* by *Faith a* ' *Repentance*: Therefore, let not these terrible E ' pressions trouble you, or detain you from the H ' ly Communion: Repent and believe, and you a ' safe and secure from falling into any of those Da ' gers which these Sentences may seem to threat ' you with. So that the want of Preparation, some Men have alledg'd, and in the Sense they g nerally take it, can never be a sufficient Plea or Pr tence for their not coming to the Holy Communio because, after our best and strictest Endeavours prepare our selves, we profess (before God and t Congregation) ' That we do not come to this He ' venly Table trusting in our own Righteousne

' h

but in his manifold and great Mercies. By these e are invited to come; and to the Mercy of God hro' Christ) all of us must flee, and take Sanctu- y in; who has promised, that *he will in no wise cast t those who come unto him*, John 6. 37. *A broken and contrite Heart, O God, thou wilt not despise*, Psal. 51. 7. There is nothing dreadful in this Sacrament, t to the wilful, impenitent and persevering Sinner, hose Condition is dreadful, and every Page in cripture is terrible against such, whether they me or not; but to the penitent and humble Soul othing is dismal or afrighting in this Holy east; for there is none condemned for unworthy eceiving, but such who deserve it for continuing their Iniquities; and this Impenitence renders en their Prayers an *Abomination unto the Lord*. ho' they never partake of the Body and Blood of hrist, they are in equal Danger with those who at and Drink unworthily; nay, I might say in reater, because the one useth the Means in Obedi- nce to our Saviour's Command, and the other wil- lly neglects that which would prevent his *Damna- on*, if rightly considered, and timely applied to. he surest Way, I say, to prevent our *Damnation*, is o receive the Sacrament more frequently than Men sually do, that by a constant Participation of this piritual Food *of the Living Bread which comes down rom Heaven*, their Souls may be nourish'd in all Goodness, and new Supplies of God's Grace and Holy Spirit may be continually derived to them for he purifying of their Hearts, and to enable them to un the Ways of God's Commandments with more Constancy and Delight than they did before. So hat the true Consequence *of Eating and Drinking un- worthily*, should rather excite our Care and Dili- gence in this Duty, than delude us with false Reasonings, to such a Neglect as will certainly in- crease

creaſe our *Damnation*; it being certain, that God wi never caſt any Man into eternal Flames for ſtrivin to do his Duty as well as he can. *If there be firſt a wi ling Mind*, (ſaith the Apoſtle) *it is accepted, according that a Man hath, and not according to that he hath no* 2 Cor. 8. 12. Neither ought we to think ſo unwo thily of the Son of God, who came into the World *ſave Sinners*, that he would inſtitute this Ordinanc to be a Snare to entangle our Souls with. It was no ordained for Angels, or for glorified Saints; but fo humble and penitent Sinners, to bring them hom to God; it being a Seal of their Pardon, and a r freſhing Declaration of our Heavenly Father's Re dineſs to forgive the *chiefeſt of Sinners for Jeſus's Sak* who graciouſly calls upon all who are *wearied and o preſſed with the Guilt and Burthen of their Sin, to come him, and he will refreſh them*, Mat. 11. 28. *Chriſt ca not to call the Righteous, but Sinners to Repentance*, Ma 9. 13. And conſequently, ſuch as account them ſelves moſt unworthy, are thoſe very Perſons whom Chriſt doth here call and invite to this *Sacrament* when deeply ſenſible of their Unworthineſs. Were w not Sinners, were we not conceived and born in Sin we ſhould not need ſuch Means and Inſtruments Grace as *Sacraments* are; but 'being by Nature bor 'in Sin, and the Children of Wrath, we are hereb 'made the Children of Grace, and Inheritors 'the Kingdom of Heaven. *They that are whole* (ſaid Chriſt) *have no need of a Phyſician, but they that are ſic* This being the Caſe of all Mankind, with reſpe to their Spiritual Life, there is no other way to fre our ſelves from this Death of Sin, but ſpeedily t apply our ſelves to this Heavenly Phyſician, *who ca into the World to ſeek and to ſave thoſe that are loſt a ready to periſh*; and the very Senſe of our own Un worthineſs is of all other Arguments the beſt Qual ification to recommend us to God's Favour and Me

cy

, since we know, *that he resisteth the Proud* [and Pre-mptuous Sinner] but never denies his Grace and vour to the *Humble and Meek.* As often then as we me to the Holy Communion with such an honest d true Heart, as to exercise our *Repentance towards d, our Faith and Hope of his Mercy, through Christ, for Forgiveness of our Sins, and our Love and Charity for all ankind.* Such a Temper and Resolution of Mind this, will, doubtless, render us worthy Partakers these Holy Mysteries, and prevent us *eating and inking damnation to our selves.* Nay, I further add, hat any Person thus disposed or qualified, may me (if it should be requir'd) at an Hour's Warning, safely as he may come to Church and say his ayers, or to hear a Sermon. The Dueness of Pre-ration doth not so much depend upon our setting de so many extraordinary Days for the forcing our lves into a Religious Posture of Mind, as upon the ain natural Frame and Disposition of our Souls, as ey constantly stand inclined to Vertue and Good-ss through the general Course our Lives. From whence I in-r, that a Multitude of Business, a Man's being deeply enga-d in the Publick Affairs of this orld, cannot be any just Plea or retence for his not coming to the Holy Communi-n; because all Business is consistent with the Duties Religion, provided we govern our Affairs by Chri-ian Principles: For tho' such Men have not Leisure r so much actual Preparation, yet they may have that abitual Preparation, upon which the great Stress ught to be laid in this Matter: Nay, even the con-cientious Discharge of a Man's Duty in his Business, ay be one of the best Qualifications to recommend m to God; since every Man serves God when he llows his Calling with Diligence, and observes Justice

Men of great Business, either publick or private, are not hereby excused from frequent *Communion.*

Juſtice and Honeſty in all his Dealings; and conſ
quently, the greater Danger and Temptation he
expos'd to through the Multiplicity of Buſineſs, th
more need hath he of God's Grace and Aſſiſtanc
which are abundantly communicated to us in th
Holy Ordinance: So that Men of Buſineſs, if the
have any ſerious Thoughts of another World, oug
more eſpecially to lay hold on ſuch Opportuniti
which ſecures the Salvation of their Souls; for
they who have Leiſure ought to *Receive* conſtantl
as the beſt Improvement of their Time; ſo they th
are engaged in many worldly Affairs, ought to com
the oftner to the Holy Communion, and learn ho
to ſanctifie their Employments. But to proceed.

A lively Faith in God's Mercy.

The other Branch of a Comm
nicant's Duty is, to examine wh
ther he hath a *lively Faith* in God
Mercy, thro' Chriſt. *Examine your ſelves whether ye
in the Faith*, 2 Cor. 13. 5. this Sacrament of t
Lord's Supper being only appointed for ſuch Beli
vers as own their Baptiſm, and profeſs the *Faith*
Chriſt crucified, and underſtand the Fundament
Articles of the *Chriſtian Religion*, contain'd in the
poſtles Creed, and alſo the End and Deſign of th
Holy Inſtitution. The Benefits of our Saviou
Death and Paſſion in this Sacrament are indeed free
offered unto all, but only effectual to Believers.
*many as received him, to them he gave Power to become
Sons of God, even to them that believe in his Name*, Jo
1. 12. *And this is Life eternal, that they might know t
the only true God, and Jeſus Chriſt whom he hath ſe*
John 17. 3. All that Chriſt hath done and ſuffer
for us Men and our Salvation, can never profit
unleſs we have *Faith* to believe it: That whi
muſt render the Benefits and Bleſſings of the Goſp
effectual to our Salvation, is, our Faith in Chriſt. *V
rily I ſay unto you*, (ſaith our Saviour) *he that heareth*

Wor

ords, and believeth on him that ſent me, hath everlaſt-
Life, and ſhall not come into Condemnation, but is paſſed
Death unto Life, John 13. 24. The ancient
urches accounted thoſe only *faithful* that had re-
ved the *Lord's Supper*; and the *Germans* allow'd none
come unto their Sacrifices who had loſt their
ields; nor does our own Church allow that any
us ſhould come to this Chriſtian Sacrifice without
s Shield of Faith. *Draw near with Faith,* (ſays the
ieſt) *and take this Holy Sacrament, to your Comfort.*
d this Faith for the Object hath God's Mercy,
ough Chriſt, as the Fountain and Foundation of
thoſe Infinite Bleſſings and Comforts which we
in by his Manifeſtation in the Fleſh; and if we
quire into the Cauſe and Reaſon of ſo much Mer-
and Goodneſs to Mankind, no other can be given
t *the Riches of his Mercy,* Eph. 2. 4. And if we fur-
er enquire how this Mercy became ours, the An-
er is plain, It was thro' Chriſt, by whom all the
eſſings of this Life, and thoſe of a better, are pur-
aſed for us, and muſt be obtained through the Me-
s and Interceſſion of the *Holy Jeſus*; by him we
re redeemed, *and according to the Riches of his Grace*
have obtained Remiſſion of our Sins, and through him at
we ſhall be glorified.

A thankful Remembrance of his Death.

AND to this our *Faith* we muſt join a
ankful Remembrance of his Death,
d of thoſe Benefits which we receive
ereby. *Our gracious and merciful Lord*
ith holy *David*) *hath ſo done his marvellous Works,*
they ought to be had in remembrance, Pſal. 111. 3.
t eſpecially this Work of our Redemption by *Jeſus*
riſt, which to forget were an Ingratitude baſer and
er than ever Heathens or *Publicans*, the very worſt
Mankind among the *Jews*, were known to be
ilty of toward their Benefactors, *Mat.* 5. 46. *Here-*
is Love, not that we loved God, but that he loved us,
and

and sent his Son to be the Propitiation for our Sins, 1 Joh 4. 10. This is a Mercy far above all other Mercie nay, it is even this which sweetens all other Merci to us: Had there been no Redemption, our Creati had only made us capable of endless Torments, a it had been better for us never to have been bor than to inevitable Ruin; which must have been o Lot and Portion, had not 'the Son of God, by his 'Oblation of himself, once offered upon the Cross, made 'full, perfect, and sufficient Sacrifice and Satisfaction 'God for the Sins of the whole World. The Conseque ces of this Redemption are so infinitely great a valuable, that it as much surpasses our Unde standing as it does our Merits. This we are to d clare and to publish to all the World, what G hath done to save Mankind from that Damnati which they had deserved, and to restore us again that Happiness and Glory which we could never e pect, or hope to enjoy, had not Christ died for *O come hither and hearken, all ye that fear God, and I w tell you what he hath done for my Soul,* Psal. 66. 4. *Pra the Lord, O my Soul, and all that is within me, praise his h Name; praise the Lord, O my Soul, and forget not all his Be fits, who forgiveth all thy Sins, and healeth all thine Infirmiti who saveth thy Life from Destruction, and crowneth thee w Mercy and Loving-kindness,* Psal. 103. 1, 2, 3, 4. W what Joy and Thankfulness then should every go Christian commemorate this exceeding Love of G in the Salvation of Sinners by *Jesus Christ!* This w the proper End and Design of this Institution, perpetuate this wonderful Love of Christ in layi down his Life for us. *Do this in membrance of me,* said our Saviour little before his Crucifixion; whi being a solemn Command of *Master and only Saviour thus dying for us,* we cannot fuse Obedience hereunto, without being guilty

Our Obligations to a frequent Communion.

e moſt horrible Ingratitude and Contempt of his ivine Authority. He hath appointed it for a ſo-mn Commemoration of his great Love to us in ying down his Life for us Men, and for our Salva-on; and therefore he commands us to do it *in re-mbrance of him:* And St. *Paul* tells us, that *as often we eat this Bread, and drink this Cup, we do ſhew th the Lord's Death, till he come.* As for thoſe Men en amongſt us who profeſs themſelves Chriſtians, d hope for Salvation by Jeſus Chriſt, not to pay edience to this his Command, is a down-right ront to his Sacred Majeſty; and he may juſtly up-id us Chriſtians, as he did once the Jews, *Why ye me Lord, Lord, and do not the Things which I ſay?* w unworthy are we of that Salvation which he h wrought for us, if we deny him ſo ſmall a Fa-ur, ſuch a reaſonable requeſt as to commemorate Death and bitter Paſſion once a Month, or at ſt thrice a Year, *who did humble himſelf even to e Death of the Croſs for us miſerable Sinners, who lay in Darkneſs, and in the Shadow of Death, that he might ake us the Children of God, and exalt us to everlaſting Life.* In this Sacrament of the rd's Supper we have the Pardon d Remiſſion of all our Sins, the ace and Aſſiſtance of God's holy irit, and the Hopes of eternal e and Happineſs freely offered o us: And therefore, had we no Love, no Re-d or Reverence to the dying Words of our crucifi-Saviour, yet ſurely the Conſideration of our own ſent and future Advantage might prevail with us be more frequent at the Lord's Table than we ally are.

Mens own Intereſt ſhould oblige them to a conſtant Communion, becauſe of its great Benefits.

And to be in Charity with all Men.

HITHERTO a Communicant ha been directed to ſet his Heart right t wards God; but this is not all, H muſt proceed further, and enquire ho it ſtands affected towards his Neighbour, ſince are expreſly forbidden, *Mat.* 5. 23, to offer up any Gift or Oblation un God, if our Hearts are leavened wi Malice, Hatred or Revenge. *If thou br thy Gift unto the Altar; and there reme breſt that thy Brother hath ought againſt t leave there thy Gift before the Altar, and go thy way, f be reconciled to thy Brother, and then come and offer thy G* Here you ſee that Chriſt prefers *Mercy before Sa fice.* And it's generally agreed on by the Anci Fathers, that theſe Words of our Saviour do direc point at this Sacrament, on purpoſe to oblige Communicants to forgive all manner of Injuries, *fore they preſume to eat of that Bread, or to drink of Cup.* And it's expreſly ſaid, *Mat.* 6. 14, 15. t our Prayers are not accepted, nor our Pardon ſe ed in Heaven, until ſuch time *as we forgive Men t Treſpaſſes*; and to be ſure we can never be welco or worthy Gueſts at this heavenly Feaſt, where *ſus* the Saviour of Penitents and the Prince Peace is ſpiritually preſent, unleſs our Repenta reconcile us to God, and our Charity to all M kind.

Forgiving of Injuries expected from a Communicant.

Charity to the Poor.

AND this Charity of the Heart, Forgiving of Injuries, muſt likew ſhew it ſelf by the Hand, in relie the Wants and Neceſſities of the Poor. We r That when this Sacrament was adminiſter'd in Apoſtles Days, that large Collections of Mo were then gathered, for the Maintenance of poor * Clergy and Laity, *Acts* 2. 44, 45, 46. a

Cor. 16. 1. And *Theodoret* obſerves, that *Theodoſius* the Emperor, when the Time came to offer, aroſe, and preſented his Oblations with his own Hands. It was not determined how much every Man ſhould give, but all Men were exhorted and enjoined to offer ſomething according to their Ability, which if any neglected, the Fathers cenſured them as unworthy Communicants, and to be ſure nothing within our Power can ſo effectually recommend our Prayers and Devotions like this of *Charity*: It being well obſerved, *Mat.* 6. that our Saviour hath incloſed Alms between *Prayer* and *Faſting*. And therefore they are called its Two Wings, without which it will never flee ſo high as the Throne of God. While *Cornelius* was faſting and praying, we read that an Angel from Heaven was diſpatched to him, with this happy Meſſage, *Thy Prayers and thine Alms are come up for a Memorial before God*, Acts 10. 4. *He that hath Pity upon the Poor lendeth unto the Lord, and that which he hath given will he pay him again*, Prov. 19. 17. *Charge them that are rich in this World----that they be rich in good Works, ready to diſtribute, willing to communicate, laying up in Store for themſelves a good Foundation againſt the Time to come, that they may lay hold on eternal Life*, 1 Tim. 6. 17, 18, 19. * *Do ye not know, that they who miniſter about holy Things live of the Sacrifice, and they who wait at the Altar are Partakers with the Altar; even ſo hath the Lord alſo ordained, that they who preach the Goſpel ſhould live of the Goſpel*, 1 Cor. 9. 13, 14. *If we have ſown unto you Spiritual Things, is it a great matter, if we ſhall reap your Worldly Things.* Ver. 11. So that we may juſtly complain with St. *Baſil*, that we ſee now ſome who *will faſt and pray, and groan, yea, and do all Acts of Religion which coſt them nothing, but will not give one Farthing to the Poor*: What Benefit is there (ſaith he) of all the reſt of their Devotions.

Baſil Hom. in *Mat.* 19.

Prayer.

AND when the Communicant h thus far advanced towards the Altar, his *Examination, Repentance,* &c. he mu not forget another excellent Preparative belongi to this Duty of communicating worthily, which though it be not mentioned in our *Church-Catechi* yet it is always implied, as a neceſſary Part of o *Sacramental Preparation, i. e. Prayer,* private and pu lick; a Duty upon which all our preſent and futu Bleſſings depend, *Matth.* 7. 7, 8. and 21. 22. And near a Relation hath this Duty of Prayer with t Sacrament, that all thoſe Bleſſings therein contain and promiſed, are only in return to our Praye and no doubt but that Man who makes a conſcien ous Practice of this Duty in his Cloſet, and at Chur can never be unprepared for this Sacrament, want a Title to God's peculiar Favour and Bleſſi *For the Eyes of the Lord are over the Righteous, and Ears are open to their Prayers,* 1 Pet. 3. 12. The c ſtant Exerciſe of *Prayer,* is the beſt Method to the Maſtery over our evil Inclinations and corr Affections, and to overcome our vicious Habits: preſerves a lively Senſe of God and Religion in Minds, and fortifies us againſt thoſe Temptati that aſſault us; it ſpiritualizeth our Nature, raiſeth our Souls above this World, and ſupports under the Troubles and Calami of this Life *, by ſanctifying ſ Afflictions; it leads us gradually the Perfection of a Chriſtian L and preſerves that Union betw God and our Souls, which fe our Spiritual Life with Grace and Goodneſs; wi out it we in vain pretend to diſcharge thoſe C ſtian Duties incumbent on us, or to proſper in Temporal Affairs, which muſt have God's Bleſſ to crown them with Succeſs. And as Prayer in

* See the *Daily Companion, with Chriſtian Supports under the Troubles of this World,* &c. The Fourth Edition.

ral has these great Blessings and Advantages at-
nding it, so give me leave to suggest to you, un-
r this Head, That those publick
ayers and Devotions which we of-
unto God in our Churches, are not
ly more acceptable to him, but also much more
ifying and advantageous to our selves; they can-
t but be more acceptable to God, because hereby
Honour and Glory is much more considerably
vanced and maintained in the World, than by our
ivate Devotions: By these outward *Signs* and *To-*
s we publickly declare to all the World that in-
rd *Regard* and *Esteem* which we have for his Di-
ne Perfections and Goodness; hereby we *let our*
ght so shine before Men, that they may see our good
rks, and glorifie our Father which is in Heaven, Mat. 5.
. There is no Duty in Scripture more frequently
mmanded, none more earnestly pressed upon us,
an this of publick Prayer. We have the Example
all good Men, in all Ages, for it, and of Christ
mself, who was daily in the Temple and in the
nagogues, and, no Question, frequented those
aces at the usual Hours of Prayer, because then
had the fairest Opportunity, from those Publick
ssemblies, to instruct, and to exhort to *Faith* and
pentance. 2*dly*, We may expect greater Blessings
d Success to our Requests and Desires, when we
yn in the Publick Prayers of our Church, than
m Private, because our Saviour has in a special
anner promised to such Assemblies his immediate
esence, that *where Two or Three are gathered together*
his Name, there will he be in the midst of them; which
hath no where said the like of Private, tho' both
e very good, nay, both are absolutely necessary
r the Beginning and Ending of a Christian Life;
d it is a very bad Sign of some Evil Principle or
her, for any Man to be much a Stranger to the

Publick Prayers recommended.

Houſe of Prayer, which is one of the greateſt Bleſſing and Privileges (if we know how to value the ſame that we can have in this World, and has always bee accounted ſuch among all wiſe and good Men. is certain that the *Turks*, whom we call Infide go to their publick Devotions Five times every Da and ſhall not they riſe in Judgment againſt us Chr ſtians, who cannot afford to go once or twice a Da to God's Houſe, when we have both Leiſure an Opportunity. If Men ſhall be judged *for every i Word*, to be ſure they ſhall not paſs unpuniſhed f all the Neglects and Omiſſions of their Duty of th Nature. But to proceed,

Reading and Meditation.

To this Duty of *fervent Prayer*, t Communicant ſhould ſpend ſome Po tion of time in Reading and Medit tion, to raiſe his Soul into a Devout and He venly Temper: The proper Office of Reading to gain Spiritual Food and Suſtenance, and of M ditation to digeſt it. Thoſe Divine Subjects, moſt pr per for our ſerious Contemplation, on this ſolemn O caſion, I think, are our *Saviour's Sermon on the Mou the Love of God in the Salvation of Sinners, through Je Chriſt, Repentance, Faith, Charity, De * and Judgment; the happy Condition o future State of Bleſſedneſs, and the miſer Condition of the Damned in Hell.* The and the like, as they offer themſel unto you, ſhould be meditated up until ſome Sorrow of Mind, ſome Ardour of Dev tion, ſome Act of Faith, ſome Flame of Love a Charity ariſe in your Souls.

* See, *A Devout Chriſtian's Preparative to Death, &c.* Tranſlated from *Eraſmus*, by *R. Warren*, M.A.

Thus have I briefly repreſented to you bo the Nature and Neceſſity of a *Sacramental Preparat* which in a great Meaſure contains the whole Du of a Chriſtian's Life, *viz. Repentance towards G Faith towards our Lord Jeſus Chriſt, and Charity towa*

r Neighbour: And I alſo hope, whoſoever among
will but endeavour to prepare themſelves for the
oly Communion, according to the fore-mention-
Directions may (by the Help of God) upon all
ccaſions, come to the Lord's Table without the
aſt Fear or Danger of *eating and drinking Dam-
tion to themſelves.*

AND, now ſome People may cenſure this Diſ-
urſe, as giving too great Liberty and Encourage-
ent to approach the *Lord's Table* with leſs Prepara-
on than otherwiſe Men would venture to do: But I
ow no Ground or Reaſon for any ſuch Suggeſtion,
hey impartially conſider the Ex-
llence and Perfection of that Church-Catechiſm.
uide and Companion I have fol-
wed throughout the whole: And to repreſent this
uty of frequent Communion otherwiſe than what
e Church requires, is an Injury both to God and to
r ſelves: and I dare affirm, that no Part of Divine
orſhip has ſuffered more on this Account, than that
the Holy Communion, Thouſands of People not
ring [in all their Life-time, tho' very good Livers]
partake of the Lord's Supper, for fear of eating
d drinking their own Damnation.

THE London new Method and Art of Teaching Children to Spell and Read; ſo as they may, without the Help of any her Books, read the Bible in leſs than Twelve Months. Note, his Way of Teaching is approved by moſt School-Maſters as e beſt. Price bound 6 *d.* with great Allowance to thoſe who l or give them to Schools, *&c.*

Arithmetick made eaſie, according to the new Method now ught and practis'd in *London.* Wherein the Rules of that ne-ſſary Art are briefly explain'd, and illuſtrated with ſuch familiar amples, as may ſuit the meaneſt Capacity, if they deſire to learn To which is added a Succinct Treatiſe of *Decimal Fractions,* th Compleat Tables, Rules, and Examples demonſtrating the me. The like not extant in any other Treatiſe of this nature. he Second Edition. By *John Copeland,* Writing-Maſter.

Both Sold by Edmund Parker, *at the* Bible *and* Crown *in* Lombard-ſtreet, *near* Stocks-Market.

Prayers and Meditation

Preparative to a

Sacramental Preparation

According to

What the Church of *England* requir
from her Communicants.

*A Prayer to God for his gracious Assistance and D
rection, in our Sacramental Preparation.*

HOLY, Holy, Holy Lord God of S
baoth, Heaven and Earth are f
of thy Majesty and of thy G
ry: I the unworthiest of all Cre
tures, do here, in all Humility
Soul and Body, prostrate my f
before thee, acknowledging my ov
Weakness and Insufficiency to do any thing th
is good or well-pleasing in thy Sight; and therefo
humbly implore the special Influence of thy Gra
and Holy Spirit, to further these my Endeavours
a worthy Participation of this Holy Communion
the Body and Blood of Christ, which he has co
manded me to *do in remembrance of him*, and of tho
Benefits which we receive thereby. Teach me,
Lord, the right Way, and lead me in the Paths
holy Preparation, that I may be received as a wo
thy and welcome Guest at this thy Heavenly Tabl
poss

ſſeſs my Mind with a true Senſe of the Greatneſs this *Myſtery*, and the Excellency of thy Mercy, in eparing this Table for our Spiritual Food: Inſpire y Soul with pure and pious Diſpoſitions, and inead of thoſe filthy Rags of my Righteouſneſs, cloath e with the Righteouſneſs of the Saints, that my eart may be a clean, tho' homely Receptacle for y Saviour, and fitted for the Society of that Ceſtial Company, which are to be met with at this cred Solemnity, thro' *Jeſus Chriſt* our Lord, *Amen*. ur *Father*, &c. See *Pſal.* 23, 26, 111.

A Prayer for the Gift and Grace of Repentance.

ALMIGHTY and Eternal Lord God, *who art of purer Eyes than to behold Iniquity, and haſt more ecially enjoined all thoſe who compaſs thine Altar, to ſh their Hands in Innocency*, vouchſafe me unfeigned epentance for my paſt Sins, a hearty Sorrow and ontrition of Spirit, to lament my Sinfulneſs, and oſt firm and ſtedfaſt Purpoſes to lead a *new Life*. It the Voice of thy wondrous Goodneſs and Mercy, hat if *the wicked will forſake his Ways, and the unrighus Man his Thoughts, thou wilt have Mercy upon him, d abundantly pardon him*. O let *thy Goodneſs* (where- I have had ſo great a Share, and plentiful Experince) *lead me to Repentance not to be repented of*, that I ay be a fit Gueſt at thy Son's Table! *Have Mercy on me, O Lord, and according to the Multitude of thy nder Mercies, blot out all my Tranſgreſſions for thy Mercies ke in Chriſt Jeſus, the Son of thy Love, whom thou haſt forth to be the Propitiation for our Sins*. Grant this, merciful Father, for the Sake of my bleſſed Savir and Redeemer. *Amen*. See *Pſal.* 6, 25, 32, 38.

A Prayer before Self-Examination.

O LORD, thou that art *the Searcher of all our Hearts*, and *a Diſcerner of the very Thoughts, and in whoſe ght all Things are naked and open*, be pleaſed to imart a Ray of thy Heavenly Light, to diſcover all e Sins and Infirmities of my paſt Life, and whatſoever

ſoever elſe thou knoweſt wherein I have done amiſ
that hence-forward no ſecret Sin may lie undiſcove
ed and corrupted in my Soul, that by examining m
Life and Converſation by thy Law, the Rule an
Meaſure of my Duty, I may underſtand the tru
State and Condition of my Soul, and from a ju
Senſe and Sight of all my Tranſgreſſions, throug
the Aſſiſtance of thy Grace and Heavenly Benedic
on, I may be enabled to reform my Life, and
turn my Feet unto thy Teſtimonies, ſo faithfully to ſearc
and examine my own Conſcience, that I may com
holy and clean to that Heavenly Feaſt, and be r
ceived as a worthy Partaker of that Holy Tab
which thou haſt called me to: Grant this for th
Mercies ſake in *Chriſt Jeſus. Amen.* See *Pſal.* 139.

Brief Heads of Self-Examination upon eac Commandment.

Commandment I.

THO' I have not Atheiſtically denied the Beir
of a God, or wickedly renounced Him by Ap
ſtacy, yet have I not loved, deſired and delight
in other things more than in God? Or, have I n
feared Men, and dreaded the Diſpleaſure of t
World more than God? Or, have I not truſted
Men, and relied upon the World more than u
on God? Have I not deſpaired of God's Mercy
Or, by preſuming too much upon it, encourag
my ſelf in Sin? Have I not been unthankful
Mercies received? Or, have I not aſcribed t
Glory and Honour of what I now enjoy to m
ſelf, more than to God? (Say) *God be merciful*
me a Sinner, and lay not this (or theſe) Sins to
Charge. Repeat the ſame at the End of eve
Commandment.

II.

'THO' I have not worshipped God by Images, yet have I not entertained gross and false Conceptions of him? Or, have I not wilfully omitted coming to Church, or to the publick Prayers, when I had no just Occasion to hinder me? Or, have I not rudely, irreverently, or wantonly behaved my self during the Time of Divine Service? Or, have I not wilfully refused to come to the Lord's Supper, when I have been called to it? Or, have I not rashly and unadvisedly received the Sacrament without a Preparation? Or, have I not broken my Vows and Resolutions which I then made?

III.

'IF I have not openly blasphemed the Name of God, yet have I not lightly, or irreverently spoken of him? Or, have I prophanely jested upon, or abused his Holy Places or Persons, or any thing else dedicated to his Service? Or, have I not taken God's Name in vain, by common Swearing and Cursing? Or, have I not taken false and unlawful Oaths? Or, have I not broken my own Vows and Resolutions, especially my Baptismal?

IV.

'HAVE I not neglected the Worship of God on his Sabbaths? Have I not spent part thereof in vain Sports, idle Discourses, Visits, and many other unnecessary Businesses? Or, have I not suffered others to prophane the Sabbath, when it was in my Power to restrain them from so doing.

V.

'HAVE I not been stubborn, irreverent, and undutiful towards my Parents, rejecting their Counsels, despising their Government, and coveting their Estates before their Death? Or, have I not contributed toward their Necessities when

'they

'they were in Want, and I had it to help them
'Or, have I not been disloyal to my Prince, stu
'born and unfaithful to my Master, refractory a
'unthankful to my Minister, peevish and unkind
'my Friend and Companion?

VI.

'IF I have not actually taken away the Life of a
'Person, yet have I not made my Neighbour's L
'grievous by Oppression, Rage and Violence agai
'him? Or, have I not by Fighting or Quarr
'ling wounded his Person? Or, have I not temp
'him by any other Vice or Intemperance, to destr
'his Health, and so shortned his Days? Or, ha
'I not, by false and contumelious Speeches, wou
'ded his good Name and Reputation? Or, have
'not, by my own Luxury and Intemperance
'Eating and Drinking, been accessary to
'own Death?

VII.

'IF I have escaped the grosser Acts of Adulte
'and Fornication, yet have I not conceived L
'in my Heart, and neglected the Means to prese
'my own and others Chastity? Or, have I not
'Gluttony and Drunkenness, or any other impu
'Thoughts, defiled my Soul? Or, have I not
'customed my self to filthy Talking, Jesting and i
'modest Garbs, and unchaste Behaviour in co
'mon Conversation?

VIII.

'IF I have not been guilty of common and pu
'lick Stealing, yet have I been true and just in all
'Dealings? Or, have I not contracted Debts, wh
'I was conscious to my self that I was not able
'pay, or make Restitution? Or, have I not wast
'my own, or others Estates, by riotous Livin
'Or, have I not by Violence and Oppression,
'acted of my Inferiors, or by unlawful Usury tak
'Advantage of their Necessities?

IX.

IF I have not before the Magiſtrate ſworn falſly againſt any Man, yet have I not accuſtomed my ſelf to Lying and Slandering? Or, have I not accuſed my Neighbour unjuſtly? Or, have I not concealed the Truth of another, when Juſtice and Charity obliged me to give Evidence of it? Or, have I not unjuſtly ſought to uphold, or to blaſt my own, or others Credit?

X.

HAVE I not ſecretly *complained* againſt the Providence of God, as if others had too much, and I too little? Or, have I not by unlawful Means endeavoured to deprive others of their Goods and Proſperity? Or, have I laboured truly and faithfully to get my own Living, and to be content with that State of Life unto which it hath pleaſed God to call me?

Penitential Confeſſion of Sins, with an humble Supplication for Mercy and Forgiveneſs.

ALMIGHTY and Everlaſting God, who hateſt nothing that thou haſt made, and doſt forgive the Sins of all them that are penitent, create and make in me a new and contrite Heart, that I, worthily lamenting my Sins, and acknowledging my Wretchedneſs, may obtain of thee, the God of all Mercy, perfect Remiſſion and Forgiveneſs, thro' *Jeſus Chriſt* our Lord. *Amen.* See *Pſal.* 51. 32, 38.

Here call to mind all your moſt grievous Sins.

An Act of Contrition.

FATHER, *I have ſinned againſt Heaven, and before thee, and am no more worthy to be called thy Son; Wo is me, O Lord, who was conceived and born in Sin*; the thoughts of my Heart are inclined unto Evil from my Youth; wo is me, that have ſinned againſt thee my

my Creator and kind Benefactor! Lord, I have do
Evil continually in thy Sight, and my Life h
been little else than one continual Course of Imple
Unthankfulness, and of unworthy Returns for all
Goodness and loving Kindness to me! Wo is me, t
I should thus *requite the Lord! O that my Head were*
ters, and mine Eyes a Fountain of Tears, that I mi
weep Day and Night for my Sin! O gracious Lo
look on me as thou didst on the Apostle St. Pe
and let thy compassionate Look so pierce my sto
Heart, that *I may weep bitterly for my Sins*, and *pro*
in me that Godly Sorrow which worketh unto Salvation,
to be repented of, for *Jesus*'s sake. *Amen.* See *Psal.*
32, 38.

A Resolution to lead a new Life.

AND now, O Lord, I do not only with gr
Shame and Confusion of Face confess and
wail the Sinfulness and Vanity of my whole Li
but I do stedfastly resolve and purpose (through t
Assistance of thy Grace and Holy Spirit directi
me) to 'renounce the Devil and all his Works, t
'Pomps and Vanities of this wicked World, and
'the Lusts of the Flesh. Be pleased, O Lord,
strengthen and confirm all these good Resolutions
me: And I heartily thank thee, O Heavenly F
ther, for calling me to the State of Salvation, th
Jesus Christ my Saviour, *who died for my Sins, and r*
again for my Justification; and I humbly beseech the
for his sake, to give me Grace to continue in t
same unto my Life's End. *Amen.* See *Psal.* 1. 23,
25. 119, 126.

A Prayer for Faith in God's Mercy through Christ.

ALMIGHTY God, our Heavenly Father, w
for the more Confirmation of our Faith a
Confidence in thy Mercy, hast in thy Holy Gos
declared, *That whosoever believeth in thy Son Jesus Chri*
shall not perish, but have everlasting Life; and that *thi*
L

fe eternal to know thee, the only true God, and Jeſus rift whom thou haſt ſent. Increaſe this Knowledge, d confirm this Faith in me evermore! O let me t reſt in a dead Faith, but that I may have ſuch a *uly Faith*, as will ſhew it ſelf by Love and good orks; ſuch a victorious Faith, which may enable e to overcome the World, and conform me to the nage of thy Son *Jeſus Chriſt*, in whom I believe! grant me ſuch a due Senſe of thy infinite Mercy, ewed to Mankind in ſo much Miſery, as may ne- r depart out of my Mind! I ſtedfaſtly believe, O eſſed *Jeſus*, that thou didſt ſuffer upon the Croſs to ve me, and all the World, from the Guilt and Pu- ſhment of our Sins. O give me that Grace, that I ay die to Sin, and riſe again unto Righteouſneſs! ccept of my imperfect Sorrow, Repentance, Faith d imperfect Reſolutions; and let the precious Me- s of my Crucified Saviour ſupply all my Wants d Imperfections. Thou haſt ſaid, *Come unto me all that are weary and heavy laden, and I will refreſh you.* bleſſed *Jeſus*, I come unto thee in all Humility, d deeply ſenſible of my great Unworthineſs; O do ou bear this Burthen of Sin for me, and refreſh e with comfortable Hopes of thy Mercy and For- veneſs, and the Truth of thy Salvation! Grant is, O merciful Father, through the ſame thy Son eſus Chriſt. *Amen.* See *Pſal.* 19. 57. *Eph.* 2. 6, 11.

A thankful Remembrance of the Death of Chriſt.

ALMIGHTY God, our Heavenly Father, who of thy tender Mercy didſt give thine only Son *Jeſus Chriſt* to ſuffer Death upon the Croſs for our Redemption, and haſt inſtituted and ordained *Holy Myſteries* as Pledges of his Love, and for a continual Remembrance of his Death and Paſſion, to our great and endleſs Comfort. Behold, I do moſt affectionately, and with all the Powers of my oul and Body, return my moſt hearty Praiſe and

Thankſ-

Thankſgiving for thy great Mercy and tender Co
paſſion to me and all Mankind, in ſending thine
ly Son into the World to redeem us from Sin a
Miſery, and by his meritorious Death and Paſſi
to purchaſe for us eternal Life. Grant, O Lo
that I may always moſt gratefully remember this
ceeding Love of my only Saviour *Jeſus Chriſt*, t
dying for me; and work in me all ſuch Holy a
Heavenly Affections, as may diſpoſe my Heart
be a worthy Gueſt at that Holy Table, prepared
the continual Remembrance of the Sacrifice of
Death of Chriſt, and of thoſe Benefits which we
ceive thereby. *Praiſe ye the Lord, O my Soul, and*
get not all his Benefits, who forgiveth all thy Sin, and h
eth all thine Infirmities, who ſaveth thy Life from Deſtru
on, and crowneth thee with Mercy and Loving kind
See *Pſal.* 103. 2, 3, 4.

A Prayer for the Grace of Charity.

O Lord, who haſt taught us, that all our Doin
without *Charity*, are nothing worth; ſend t
Holy Ghoſt, and pour into my Heart that moſt
cellent Gift of *Charity*, the very Bond of Peace, a
of all Vertues, without which, whoſoever liveth,
counted dead before thee; more eſpecially, whe
am going to commemorate the unſpeakable L
of my Bleſſed Saviour in dying for me, let not
Heart be deſtitute of Love towards my Brethren;
tend thy Mercy and Forgiveneſs to all mine E
mies, Perſecutors and Slanderers, and turn th
Hearts; which I as ſincerely beg for them, as I h
for Mercy and Forgiveneſs at thy Hands: Poſſ
me with Kindneſs and Good-will for all Mankin
that my *Faith may work by Love*, and diſpoſe my Hea
according to my Ability, to adminiſter towa
the Wants and Neceſſities of thoſe who are any w
afflicted or diſtreſſed in Mind, Body, or Eſtate, a
to do unto all Men as I would they ſhould do u

e, and give me that *Charity* which covereth a Multude of Sins, that by doing Good for Evil, all Men ay know that I am thy Diſciple. Grant this for *ſus*'s ſake. *Amen.* See *Pſal.* 15. 133. 41. 112. *Matth.* .34. 41. *Matth.* 18. 21. 1 *Cor.* 13.

A Prayer the Morning you intend to Communicate.

O Most Gracious and Eternal Lord God, thou haſt called all ſuch who are *weary and heavy* en to come unto thee, by Faith and Repentance, d *thou wilt refreſh them.* In Affiance of this thy cious Invitation, I will come to thy Heavenly ble, not truſting in my own Righteouſneſs, but thy manifold and great Mercies, and altho' I not worthy ſo much as to gather up the Crumbs t fall from thy Table, yet ſince it's thy Proty always to have Mercy, I will not deſpair of ind Reception: Forgive my Want of a due Preration, and accept of my ſincere Deſire to perm an acceptable Service unto thee; Cloath me th the *Wedding Garment*, even the Graces of the oſpel, and then I am ſure I ſhall be a welcome neſt at thy Table, when I ſhall come thither in e Likeneſs of *thy Son Jeſus Chriſt*, *in whom thou well-pleaſed.* Poſſeſs my Soul with a *lively Faith*, *ound Humility*, *filial Obedience*, *inflamed Affections*, d *univerſal Charity*, that ſo I may become a wory Partaker of thoſe Holy Myſteries, to my great d endleſs Comfort: Grant this, O Heavenly Fa-er, if it be thy bleſſed Will, through *Jeſus Chriſt*. *en.* Our Father, *&c.* See *Pſal.* 23. 25, 26.

Short Prayers and Meditations before the Minister of the Church begins the Communion-Service.

At going up to the Altar.

IN the Multitude of thy tender Mercies, O Lord God, do I now approach thine Altar, O pardon my Sins, and look not upon my Unworthiness, (for I am a sinful Creature, O Lord) but upon these Motives which drew me hither, even my own Miseries and thy tender Mercies; therefore help me to supply in Humility what I want in Worthiness, and let my bended Knees and contrite Heart shew that I durst not have adventured hither, had not thy Mercy held out the Golden Scepter, and said, *Come unto me all ye that labour, and are heavy laden, and I will refresh you.*

At giving your Alms.

O Lord, who didst not despise the Widow's Mite, accept of this little which I freely offer towards the Relief of any of thy poor Members, *Mark* 12. 42.

When the Priest is setting in Order the Elements to be consecrated.

ATTEND, O *Lord God, from thy holy Habitation, and from the glorious Throne of thy Kingdom come down and sanctifie us.*

When the Priest himself Communicates.

THE *Lord hear thee, the Lord remember all thy Offerings, and accept thy Sacrifices, grant thee thy Heart's Desire, and fulfil all thy Mind; the Lord fulfil all thy*

Petitio

Petitions, both for thy ſelf, for us, and for all thy People. Amen.

When you receive the Bread.

LORD, I am not worthy of the Crumbs which fall from thy Table, and yet thou giveſt unto me the Bread of Life. *Evermore give me this Bread, that I may eat hereof, and not die eternally,* John 6. 34, 50.

After the Receiving of the Bread.

NOT unto us, O Lord, not unto us, but unto thy Name give the Praiſe for thy loving Mercy, and for thy Truth ſake.

Before the Receiving of the Cup.

WHAT Reward ſhall I give unto the Lord for all the Benefits he hath done unto me? I will receive the Cup of Salvation, and call upon the Name of the Lord.

After Drinking.

BLESSED be God, the Father of our Lord *Jeſus Chriſt*, for his unſpeakable Gift in whom we have Redemption through his Blood, even the Forgiveneſs of our Sins.

When you retire from the Altar.

BLESS *the Lord, O my Soul, and all that is within me bleſs his holy Name; bleſs the Lord, O my Soul, and forget not all his Benefits; who forgiveth all thine Iniquities, and healeth all thy Diſeaſes, who redeemeth thy Life from deſtruction, and crowneth thee with loving Kindneſs and tender Mercies.* O let that Heavenly Food, which thou haſt ſo lately fed me with, transfuſe new Life and new Vigour into my Soul, and into the Souls of all thoſe who have been Partakers with me of this holy Communion, *that our Faith, Hope and Charity* may daily increaſe, and that we may all grow in *Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt.* Amen and Amen. See *Pſal.* 8. 23. 66. 103.

Prayers and Meditations, which may be joyned to the former, where the Communions *are large.*

Aſpirations for a Devout Communicant.

ENLIGHTEN, O Lord, the Eyes of my Unde ſtanding with the Light of Faith and Wiſdom that I may ever look on thee my Redeemer, as th Way, the Truth and the Life, which leadeth unt Eternal Life---What am I, Lord, and what is my F ther's Houſe, that thou ſhould'ſt thus follow me wi thy Bleſſings? I was created by thee and for the and may'ſt thou ever be the Comfort of my Soul- Good *Jeſus*, my Hope and only Refuge, I here re der thee hearty Thanks for all thy Sufferings, and beg that I may find Shelter in thy Wounds again all Enemies; Ghoſtly and Bodily: Imprint the M mory of them faſt in my Heart, that I may lo thee, and in all my Sufferings, never want thy D vine Aſſiſtance, or forget what thou haſt ſuffered f me---Take from me all Self-Love, and give me pe fect Love for thee, *the only true God, and Jeſus Chr whom thou haſt ſent*, that I may now be more fait ful in my Duty; and let nothing for the future p me out of my way---O that I could ever rememb thee, think of thee, and delight in thee alone, a love thee only, who haſt loved us, and waſhed with thy moſt precious Blood from the Guilt of o Sins---O that my Senſes may ever be ſhut againſt Vanity and Sin, that my Mind being free from fruitleſs Solicitude and Fear, I may fix my He there where true Joys are only to be found---Fro henceforth I will only ſeek thee, my only Goo my Affections and Deſires ſhall be fixed on thee, *whoſe Preſence there is Fulneſs of Joys, and at whoſe Ri Hand there are Pleaſures for evermore*---My Will I n reſign into thy Hands, deſiring that thy Will m

e mine, both now and for ever. Be thou my In-ructor and Director in all things, that I may o or ſpeak, deſire or think any thing but what is ccording to thy good Will------

I Am thy Servant, O Lord, O give me Under-ſtanding according to thy Word, that I may arn thy Commandments, and lay aſide all Intereſt, eſide that of Heaven! O ſweet *Jeſu*, Fountain of l Goodneſs, guide my Feet in thy Paths, and teach e to do thy Will: Diſengage my Heart from all profitable Sollicitude and vain Affectation; and ough I live here upon Earth, yet raiſe my Affe-ions on things above. How ſweet, O Lord, is thy irit, how pleaſant to my Lips are the Words of y Mouth! O that I could ever be mindful of them, fulfil thy Laws, make me die daily to the World d all its Concupiſcences, and let the Greatneſs of y Love make all that is Earthly appear as nothing me; protect me againſt mine Enemies, and in all angers appear in my Defence, make haſte to help e, O God, and ſay unto my Soul, *I am thy Salva-n*. Remember thou art my Father, and have Com-ſſion on my poor diſtreſſed Soul, cloath it with l Vertues, and feed it with thy Grace, for it be-ngs to the Father to take Care of his Child. In ee I live, ſweet *Jeſus*, for thy ſake I deſire to die; th living and dying I will ever profeſs that thou t Good, and that thy Mercy endures for ever.

O That I could now give thee, O Lord, all that Praiſe, Glory, and Honour, with which the ngels and Bleſſed Spirits glorifie thee in Hea-n; But becauſe I am unable to do this, accept at aſt, this my Deſire and good Will. Deliver me, O od, from every Thing that is contrary to thy Will, d be pleaſed ſo to diſpoſe of my Soul as may be

for thy Glory and Honour: I ſurrender my ſelf into thy Hands, and entirely reſolve to ſubmit to that State of Life thou ſhalt pleaſe to appoint me, and if it be more for thy Honour that I ſuffer, I chearfully accept it; *not my Will but thine be done.* Let nothing be now my Comfort but thou Lord *Jeſu*, and nothing afflict me but my Sins; and whatever elſe is diſpleaſing to thy Divine Majeſty, O bleſſed *Jeſus*, Life Eternal, by whom I live, and without whom I die, grant that I may now be united to thee, and in the Embraces of thy Holy Love and Divine Will, I may reſt for ever. When ſhall I ſee thee, O ſweet Saviour, when ſhall I appear before thy Face, when ſhall I ſee thee in the Land of the Living: Till then, I ſigh and bewail my Baniſhment, deſiring to be diſſolved, and to be with Chriſt.

If theſe *Ejaculations* are not ſufficient, until the *Poſt-Communion* begins, you may enlarge them, by reading more or leſs of theſe following Places of Scripture, *viz.*

For Grace to love God's Law, Pſal. 19. 119.
For a Holy Life, Pſal. 85.
For Salvation and Eternal Joys, Pſal. 16. 24.
For Aſſurance of God's Care and Protection, Pſal. 37.
For the Comfort of God's Holy Spirit, Pſal. 34.
For the Grace of Humility, Pſal. 131.
For Devotion in Religion, Pſal. 27.
Thanſgiving for God's Mercies, Pſal. 103. 136. 138.
For Pardon of Sins, Pſal. 85. 106. 116.
For Redemption by Chriſt, Pſal. 98. 118.

An Act of Thankfulneſs and Reſolution, before the Poſt-Communion begins.

PRAISE *the Lord, O my Soul, and all that is within me bleſs his Holy Name*, for now I find the Mercy, the Peace, the Comfort and the Grace which flows from this Fountain of Spiritual Communi-

with

with *Chriſt*: Let all the World know what he hath one for my Soul; he hath reſcued me, and many of theſe my poor Brethren, from the nethermoſt Hell: Wherefore, I will love thee, O Holy *Jeſu*, more than I can expreſs, and live and die in that moſt Holy Religion which thou haſt revealed to me. O let me never pollute that Body, or defile that Soul, which *the Saviour of the World delights to dwell in*? O let no Oaths or Lyings, Back-Bitings and Slanderings, prophane thoſe Lips, no Obſcenity or Intemperance pollute that Mouth through which theſe Holy Symbols have ſo lately paſſed: For which freſh Inſtance of thy Mercy and Goodneſs, I will praiſe thy Holy Name, beſeeching thee to keep me in this Temper and Reſolution of Mind, until *Death is ſwallowed up in Victory*, for thy Son *Jeſus Chriſt*'s ſake. *Amen.*

A Prayer againſt evil and perplexing Thoughts.

GO *not far from me, O Lord my God, make haſte to* HI *help me*, for corrupt Imaginations are perpetually riſing in my Breaſt, and innumerable Fears and Sorrows cloſe me on every ſide. Be pleaſed, O Gracious Lord, in this Perplexity, to refreſh my Soul with ſome ſpeedy Comfort, ſcatter and diſperſe all theſe dark and ſinful Thoughts which haunt my Soul, by ſhedding abroad the Light of thy Grace into my Heart; for, in the Extremity of this my Grief, this is my only Hope and Comfort, that I can take Sanctuary in thy Goodneſs, repoſe my Confidence, and caſt all my Care and Burthen on thee, who never faileſt them that call upon thee; give me Patience under theſe Adverſities, and a happy Iſſue out of all theſe Afflictions, both of Body and Mind. *Turn thee unto me and have Mercy upon me, for I am deſolate and in Miſery, the Sorrows of my Heart are enlarged; O bring thou me out of all my Troubles: Look upon my Adverſity and Miſery, and forgive me all my*

my Sin! O keep my Soul and deliver me! Let me not confounded, for I have put my Truſt in thee, throu *Jeſus Chriſt* our Lord. *Amen.* See *Pſal.* 6. 102. 42, 43.

Upon Chriſtmas-Day, *and Seven Days after, you may a theſe to your other Devotions.*

I Deſire, O Lord, to bleſs and praiſe thine infini Goodneſs, which took Compaſſion upon Ma kind in his greateſt Miſery, and haſt provided ſo a mirable a Remedy, by ſending thine only begott Son to recover our corrupt and degenerate Natu and by the Purity of his Doctrine, and the Exam of his Life, and the Sacrifice of his Death, to pu chaſe eternal Happineſs for us. Grant, O Lord, th through the Aſſiſtance of thy Grace and Heaven Benediction, I may daily comply with thoſe gre Things which thou haſt done and deſigned for Salvation. Poſſeſs my Soul with Purity and Pie and all other Chriſtian Graces and Vertues, that *li ing ſoberly, righteouſly and godly in this preſent World* may hereafter dwell with thee, O *Father of Mercies God of all Comfort*, in thoſe Manſions of Bliſs and G ry which thou haſt *prepared for them that love t Amen.* See *Pſal* 19. 89. 45.

Eaſter-Day, *and Seven Days after.*

BLESSED Jeſus, who haſt triumphed over the Po er of Darkneſs, and conquered Hell and Grave, and who, by thy glorious Reſurrection, h made known the Power of thy Divinity, and prov thy ſelf the true *Meſſias*, keep me ſtedfaſt in t *Faith*; and grant, that all the *Actions* of my L may teſtifie the Reality and Sincerity of my Beli by a ſuitable Converſation, that I may riſe from t Death of Sin unto the Life of Righteouſneſs, that I am buried with thee by *Baptiſm*, I may hence-f ward mortifie all my corrupt Luſts and Affectio

nd daily proceed in all Vertue and Godlineſs of iving, that departing this Life in thy Faith and ear, I may have my perfect Conſummation and Bliſs oth in Body and Soul, in thy eternal and everlaſtg Kingdom, through the ſame thy Son our Savir *Jeſus Chriſt*. *Amen.* See *Pſal.* 2. 57. 111.

Whitſunday, *and Seven Days after.*

O Lord my God, who by thy Son our Saviour *Jeſus Chriſt* haſt promiſed the Aſſiſtance of thy oly *Spirit* to all that ask it of thee; I beſeech thee ways to direct my Ways and Actions, the Thoughts nd Intentions of my Heart, by the Light of thy oly Spirit. Let him be unto me a *Spirit of Sanctiation*, to purifie my corrupt Nature, a *Spirit of unſel* in all my Difficulties; *of Direction* in all my oubts, Fears and Scruples; *of Courage* in all my angers; *of Conſtancy* and *Conſolation* to me under all y Perſecutions and Sufferings, eſpecially in time Sickneſs, and at the Hour of Death, that being verned and guided by his Divine Influence and irection, I may paſs through all the Changes and hances of this mortal Life, till he bring me to erlaſting Life, there to reign with thee, O bleſſed ſu, World without End. *Amen.* See *Pſal.* 34. 42, , 51.

Trinity-Sunday, *and Seven Days after.*

Glory be to thee, O God the Father, for creating me after thine own Image, capable of ving thee, and enjoying thee eternally; for reering me from a State of Sin and Miſery, when had loſt and undone my ſelf---Glory be to thee, God the Son, for undertaking the wonderful ork of Man's Redemption, for reſcuing me from e Slavery of Sin, and the Dominion of Satan; for e Accompliſhing this miraculous Work of our Salion, thou didſt deſcend from Heaven, and didſt t on the Form of a Servant, live a Miſerable Life,

and

and die a painful and accurſed Death----Glory be thee, O God the Holy Ghoſt, for thoſe miracul Gifts and Graces thou didſt beſtow upon the Ap ſtles, and for thoſe ordinary Gifts, whereby ſinc Chriſtians in all Ages are enabled to work out th Salvation; for thy preventing and reſtraining Gra for the ſubduing our Underſtandings and Affectio to the Obedience of *Faith* and *Godlineſs*; for inſpiri us with good Thoughts, and kindling good Deſi in our Souls; for aſſiſting us in all the Methods procuring eternal Happineſs----Bleſſing and Hono Thankſgiving and Praiſe, more than I can expr and conceive, be unto thee, O Father, Son a Holy Ghoſt, for ever and ever. *Amen.* See *Pſal.* 47. 72. 110.

After the Bleſſing, *viz. The Peace of God*, &c.

GRANT, O *Lord, that we, and all thy Servants, w by Faith and Sacramental Participations, have t Day communicated with the Lord Jeſus, may obtain Rem ſion of our Sins, and be confirmed in Piety towards God, a in Charity towards our Neighbour; and may be delive from the Power and Temptations of Satan; and being fi with thy Spirit, may become worthy Members of Chri Holy Church, and at laſt, inherit eternal Life, through ſame our Lord Jeſus Chriſt.* Amen.

A Thankſgiving after the Sacrament to be ſaid at Hom

THOU, O my God, haſt comforted my So thou haſt ſtrengthened and refreſhed me wi thy Bleſſings, and rejoyced my Heart with the T kens of thy Love. How tranſporting are thy Co forts, and how raviſhing the Effects of thy Goodn towards them that fear thee? Thou haſt treated a vi Sinner at thy own Table, and fed me with the Bre that came down from Heaven. In what am I be

than thoſe to whom thou doſt not grant this Favour? s not for my Merits, but becauſe thou wilt be glori- in doing good to the moſt unworthy; thou haſt s Day made me a happy Example of this thy free ace and Bounty. Grant me this Favour alſo, O God, that thro' the whole courſe of my Life I y give thee Praiſe and Glory; that the due Senſe hy Mercies may make me unfeignedly thankful; that my Thankfulneſs may appear in a Care to lk before thee in Holineſs, Sobriety and Righte- ſneſs all the Days of my Life.

A Prayer in private, after the Receiving of the Holy Communion.

O *How plentiful is thy Goodneſs, which thou haſt laid up for them that fear thee, which thou haſt prepared for n that put their Truſt in thy Mercy; even before the s of Men.* I praiſe and magnifie thy great and glo- us Name, O Lord, for all thoſe manifold Mercies Comforts which thou haſt beſtowed upon me, *ſince I was born. O Lord God, thou haſt been my ſt from my Youth, by thee have I been holden up from Womb; my Praiſe ſhall continually be of thee;* but a- ve all, Bleſſed, and for ever Bleſſed be thy Holy me, for *the Manifeſtation of thy Son Jeſus Chriſt*, the untain and Foundation of all our Happineſs, and feeding me this Day (who am unworthy of the ſt of thy Mercies) with the precious Merits of his ter Death and Paſſion, to my great and endleſs mfort. Enable me, O Lord, thro' thy gracious ſiſtance, to perform the Conditions of that Sacra- ental-Covenant which I have this Day ſo ſolemnly newed and confirmed in thy Preſence, and at thy ble, that through the Strength and Power of t Heavenly Food, I have there been Partaker of, nay daily *grow in Grace, and in the Knowledge of Chriſt Jeſus, and abound in every good Word and Work.* And

ſubdue

ſubdue in me all thoſe inordinate Luſts and corr
Affections which war againſt the Soul; purifie
Mind from all evil Thoughts, bad Intentions, a
evil Deſigns, and ſuffer not Pride, Vain-Glo
Self-Love, Malice, Hatred or Revenge, or any
ther Evil whatſoever, to reign in my mortal Bod
but do thou keep it for ever in the Purpoſe of
Heart, faithfully to fulfil theſe my Baptiſmal V
and Reſolutions, which I have now again renew
at thy Holy Table, that by perſevering in all V
tue and Holineſs of Life, I may at length be an
heritor of that infinite Happineſs and Glory, wh
thou haſt promiſed, by *Chriſt* our Lord. *Amen.*

A Prayer in private for the Grace of Perſeverance.

HEAR, moſt merciful Saviour, I moſt hum
beſeech thee, and let thy Grace be ever
ſiſtant to all the Endeavours and Deſigns of
weak and unworthy Servant. I am not able of
ſelf to do or think any thing that is good, or w
pleaſing in thy Sight. O let thy Holy Spirit c
tinually guard me againſt thoſe numerous Temp
tions, which ſo ſtrongly encounter me: Fix my
conſtant Mind, that I may not be led away w
the Errors of the Wicked, and fall from my o
Stedfaſtneſs, but that I may perſevere in g
Works unto the End. Moderate my Affections
Deſires, and confine them only to ſuch Objects
are well-pleaſing in thy Sight. Let thy Will be
ſole Guide and Meaſure of mine, that all my Ho
and Wiſhes may center in thee alone, and noth
may ever appear deſirable to me, in Compariſon
a pure Heart, and a peaceable Conſcience: *Te
me thy Way, O Lord, and I will walk in thy Truth.
knit my Heart unto thee, that I may fear thy Na*
Make me to love thee (as I ought) above all Thi
and let the Intereſt of thy Honour and Glory
always dearer to me than Gold or Silver, or
ot

er Temporal Advantage; for thou, O Lord, art Portion, thou art my only reſt, in thee alone is neſs of Joy and true Satisfaction, and without e is Miſery and Torment. O grant me this ſſed Retreat, this happy Security, and then I l find reſt unto my Soul, both here and hereafter. *en.* See *Pſal.* 86. 119.

Morning Prayer.

ONDER *my Words, O Lord, conſider my Meditation; my Voice ſhalt thou hear betimes, O Lord, early the Morning will I direct my Prayer unto thee, and will up*, Pſal. 5. 13. Almighty God, who dwelling he higheſt Heavens, yet vouchſafeſt to regard loweſt Creatures here upon Earth, I humbly re thy Sacred Majeſty, and with all the Powof my Soul and Body, do exalt and praiſe thy y Name for all the Mercies and Comforts of this e, and for the Hopes and Aſſurance of a better; protecting me from the Evils and Dangers of the ght paſt, and for bringing me ſafely to the Light new Day; continue this thy Mercy and Goods to me, and as thou haſt awakened my Body n Sleep, ſo raiſe my Soul from the Death of Sin o a Life of Righteouſneſs. Deliver me, O God, n the Evils of this Day, and guide my Feet in Paths of Peace and Holineſs, and ſtrengthen Reſolutions to embrace all Opportunities of doGood, and carefully to a- d all Occaſions of Evil; eſpe- ly, * thoſe Sins which by ture and Inclination I am ſt likely to fall into: And when, thro' Frailty, or Violence of any other Temptation, I fall from Duty, do thou in Mercy reſtore me again with a double

* Here name ſuch Sins you are moſt afraid of.

double Portion of thy Grace and Holy Spirit maintain a more vigorous Defence againſt Satan his Devices. Shower down thy Graces and ſings upon all my Relations, [*on my Father and M on my Brethren and Siſters*] on all my Friends, give thy Holy Angels Charge over them, to pr them from all Sin and Danger: Make me dili in the Duties of my Calling, and that in all Changes and Chances of this Life, I may abſolu ſubmit to thy Divine Providence. Let thy Bleſ be upon my Actions, and let thy Wiſdom dire Intentions, that ſo the whole Courſe of my and the principal Deſigns of my Heart, may b dered by thy Governance, to do always that is teous in thy Sight, thro' *Jeſus Chriſt* our Lord. See *Pſal.* 4. 16, 17. 23. 86.

When you go out of your Chamber.

THE Bleſſing of God deſcend upon me, and all be ing to me, and dwell in my Heart for ever and bleſs my going out, and my coming in, now an ever. Amen.

Evening Prayer.

LET my Prayer, O Lord, be ſet forth as Incenſe, the lifting up of my Hands be as an Evening Sac Pſal. 141. 2. O Lord, our Heavenly Father, mighty and Everlaſting God, whoſe Glory the ven of Heavens cannot contain, look down the Throne of thy Majeſty, and behold thy un thy Servant, proſtrate at the Feet of thy M humbly confeſſing unto thee the Vanity and fulneſs of my whole Life; e cially, the Omiſſions and C miſſions of my Duty this wherewith I have ſo lately fe

Here name particular Sins and Failings of the Day.

ded thine infinite Majeſty and Goodneſs, and ſo vouſly wounded my own Soul: of theſe and all er my Tranſgreſſions, *I moſt earneſtly repent, and heartily ſorry for theſe my Miſdoings; the Remembrance of is grievous unto me, the Burthen of them is intolerable; Mercy upon me, moſt merciful Father, for thy Son* Chriſt's *Sake, forgive me all that is paſt, and ac- of theſe my Prayers and Supplications, thro' the Merits Mediation of the ſame, our Mediator and Redeemer.* although I am unworthy, through my mani- Sins and Iniquities, to offer unto thee any rifice of Praiſe and Thankſgiving, yet I beſeech to accept of this my bounden Duty, my un- ned Thanks for all thy Good- and Loving-kindneſs to me all Mankind, purely pro- ling from thy Bounty, and wholly intended my Good, and particularly for preſerving me Day in the midſt of ſo many Dangers incident ny Condition, and from ſo many Calamities e due to my Sins. Thou art my Creator, O God, and Protector; thou art the ultimate of my Being, and ſupream Perfection of my re; under the Shadow of thy Wings is perpe- Repoſe, and from the Light of thy Counte- e flows eternal Joy and Felicity, to whom be y and Honour, World without End. *Amen.*

Here name particular Bleſſings and Mercies.

ND *Thou, O Lord, by whom Kings reign, and es decree Juſtice,* bleſs our moſt Gracious So- ign Lady Queen ANNE, the ceſs *Sophia*, and all the Royal ily: All my Relations, Friends kind Benefactors; let thy Providence ſuccour and theirs, from all Evil and Danger, and hou reward them Sevenfold into their Boſom ll the Good they have done, or ſaid of me: leaſed likewiſe, O Lord, (in whoſe Hands are

Here name particular Perſons.

are the Iſſues of Life and Death) to ſucco help and comfort all that are in Danger, Neceſſ and Tribulation, all that labour under any Bod Pain or Sickneſs, Temptation, are diſturbed in Mind, relieve ſu according to their ſeveral Nec ſities, giving them Patience der their Sufferings, and a happy Iſſue out of their Afflictions. Subdue in me the evil Spirit Wrath and Revenge, and diſpoſe my Heart patie ly to bear Reproaches and Wrongs, and to be rea not only to forgive, but alſo to do Good for E that all Men may know that I am *Chriſt*'s Diſcipl And finally, O Lord, ſince thou haſt ordained Day to labour in, and the Night to take reſt, as I praiſe thee for the Mercies of the D ſo I humbly beg the Continuance of thy graci Protection over me this Night. Let thy Holy A gels pitch their Tents about my Bed, that be ſafely delivered from all Perils and Dangers of Night, and comfortably refreſhed with moder Sleep, I may be enabled to diſcharge the Duties my Calling, and faithfully to perſevere in Holi and Pureneſs of living all the Days of my Life, thy Honour and Glory, thro' our only Media and Advocate, *Jeſus Chriſt* our Lord. *Amen.* *Father*, &c.

Eſpecially thoſe for whom our Prayers are deſired.

When you lie down in your Bed.

I Will lay me down in Peace, and take my Reſt, it's thou, Lord, only that maketh me to dwell in S ty; and into thy Hands I recommend my Spirit, my and my Body, for thou haſt redeemed me, O Lord, thou of Truth.

FINIS.